VOL. I. OCTOBER, 1886. No. 10.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

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A Monthly Magazine of Liberal Christianity.

Vol. I. OCTOBER, 1886. No. 10.

THE UNITARIAN.

EDITED BY

BROOKE HERFORD and J. T. SUNDERLAND.

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EDITORIAL NOTES.

We ask our friends to read General Marshall's article pleading for educational work among the Indians. These Crows, among whom Mr. and Mrs. Bond are living, in a little, rude, 8x12 shanty, while log school buildings are being put up, are just in the most critical point of development. They are voluntarily settling on allotments of land, going into farming, desirous of changing into white men's ways—just the stage at which education will be most useful to them and have the most chance of doing permanent good. The work is urgent. Will not our readers send their dollar, or five dollars, to the A. U. A., 25 Beacon street, Boston, to help it on?

We are just at that point of the year when our Sunday-schools generally are reorganizing and laying their plans for a new season of work. This cannot be done with too great care. Our ministers should feel that nowhere is their personal and interested attention more needed than here. If any school is in doubt as to what lessons to use or what helps it can obtain, its superintendent may well send to the Secretary of the Sunday-school Society, 25 Beacon street, Boston, for a catalogue of the publications of that society.

In the last number of *Every Other Sunday*, the editor answers some questions which will interest all our readers who care for Sunday-schools or the religious education of the young. We quote:

Must we lose the older boys and girls from the Sunday-school?

No school *need* lose its older pupils. Let the *very best teacher* be assigned to the young people's class, and let him become the personal friend of each of his pupils. Let him also teach the class *along the line of the subjects in which they are already interested*, and make his pupils feel that all the teaching has a practical application to their daily lives. If the teacher, aided by the pastor, could also interest these young people in the work and worship of the church, he would hold them to the school by a still stronger bond.

What mode of instruction is best adapted to the higher classes?

Different methods should be employed. Generally speaking, if the teacher is capable of guiding a conversation, let the conversational method be used. Brief papers on particular topics of the lesson should also be presented from time to time by some of the pupils. Study the Bible as a Shakspeare club or a Dante class study their chosen branch of literature. Make ethics and religion as *interesting* in the Sunday-school class as painting and sculpture are made attractive in a fine arts class.

Is the problem of "graded teaching" in the Sunday-school any nearer a practical solution?

Yes.

1. More schools are actually trying such teaching.
2. Many other schools are "feeling after it"—grading their instruction "to a certain point".
3. Superintendents who do not indorse the graded system, as it is commonly understood, are favoring some arrangement of studies into "groups", giving the teachers option as to special subject and manual, but requiring certain leading groups of studies to be taught in the school.

The New York State brethren, who for many months have been looking for the right man to take up the responsible work of their missionary secretaryship, seem not yet to have discov-

ered the object of their search. We hope they will ere long; for we cannot but believe that a man of pulpit and organizing ability and consecration may do a great work planting churches of our faith in the as yet unoccupied cities of that Empire state.

No system of missionary work which, as a denomination, we have ever attempted to carry out, has been found in practice to possess more serious and fatal limitations than the State Conference system. It is not too strong to say that wherever it has been tried, west, it has sooner or later failed. We are glad to see that the A. U. A. is steadily pushing forward a change from this to the District system, of combining two or three states under the charge of one missionary appointed directly by the national missionary body. This plan is proving itself thoroughly practicable. Secretary Reynolds in his report at Saratoga pointed out this as the line along which the Association purposes still more to press.

The important question rises before us as a denomination: "Who is there to take the place of Mr. Dall in India, to carry on the work of large and far-reaching influence which he has been doing in that historic land?" His long labor seemed to count for but little in the way of immediate denominational propagandism, but it was none the less valuable. Indeed, he seemed to have the breadth of vision and insight into the real religious needs of the people of India to understand that the thing to be aimed at was not so much to impose a new religion, even Christianity, by name, upon the country, as to develop the best religious thought of the native Indian mind, until this should blossom into a virtual Christianity of its own, called by a different name, perhaps, yet one in spirit and purpose and fundamental conceptions with that broad, universal religion of love to God and man which Jesus preached. The important Brahmo Somaj movement of India seems to be coming more and more clearly to stand for just such a religion as this; and Mr. Dall was wise enough to see it and broad enough to recognize it and help it on. We trust the American Unitarian Association will be able to find at no distant day a man of like spirit and consecration to take up and carry forward the unique and noble work which he has been compelled by death to lay down.

The new Western Unitarian Association, organized the past July, has at last issued an "Open Letter to the Unitarians of the West", explaining in a clear, dignified, straightforward way its aims and purposes, and the reasons why it has been formed. The action of the Western Conference at Cincinnati, and the great question now before the west as to whether its Unitarianism shall be necessarily theistic or only ethical, has nowhere been more fairly, ably or conclusively handled than in this Letter. It contains, as an appendix, the Articles of Organization of the new Association, together with the list of thirty members (nine settled pastors and some of the best known and most influential laymen in the west), who make up its strong and thoroughly representative Board of Directors. If any one has any idea that there has been any haste, or any lack of breadth or wisdom on the part of the brethren who have formed this Association, let him send to any of its directors, or to its secretary, Mr. Jonathan Slade, 115 Monroe street, Chicago, and get a copy of the Open Letter, and carefully read it.

In view of the overwhelming preponderance of feeling in our churches against the course of the "Ethical" friends, which came out at Saratoga, it is curious to remember their confidence a few months ago. To more than one of those who protested against their action they addressed letters urging that judgment should be deferred, and hinting that at the National Conference there might be developments which would show that the body is mainly with them. What those developments were to be is pretty well understood. It is an open secret that they believed

their sympathizers would bring forward resolutions completely altering the Preamble and Constitution, so as to put it on what they style a "business-basis"! Long before the Conference met, however, any such idea was quietly given up, and it is safe to say that that question is now set at rest for some time to come.

It is interesting to observe that our two strongest English Unitarian papers, the *Christian Life* and the *Inquirer*, of London, the latter "radical" in its theological position, have been discussing at much length the issue now before the Unitarians of America, and that both take very strong grounds against the Cincinnati action, and in favor of a basis for the denomination of distinct and avowed Christian theism.

Rev. W. P. Tilden, in his beautiful sermon on "What the Unitarianism of To-day Stands for", recently published by Geo. H. Ellis, says, "That phase of Christian thought known as Unitarianism has never stood for dogmatic statements, but for a *movement*,—a movement in search of higher truth and nobler life." To this a hearty assent! There is nothing we all say oftener, or more earnestly, than that we stand for "progress", for "more light":

> "He must upward still and onward
> Who would keep abreast of truth."

But Mr. Tilden does no such loose thinking as to leave it an open question as to whether the progress we stand for leads toward or away from God. That it leads to God and ever more to God, is a settled question with him. Nor does he admit that it is an open question along what lines our "movement" is proceeding and must proceed. He insists that it is a movement of "Christian thought", and to Christian ends. Here are his glowing words: "We pitch our tents now on this mount of vision and again on that, and report what we see; striking our tents again soon as the sun is up, for our onward march toward the celestial city of truth and love, *where the vision of Jesus is yet to be realized and man to be one with God.*"

The case of Prof. Woodrow, who was tried by the Augusta Presbyterian Synod of Georgia, for heresy, for teaching a modified form of evolution in connection with the origin of man, has finally been decided in favor of the accused, and he has been acquitted by a vote of fourteen to nine. Thus there is clear evidence of theological progress, even in connection with the Presbyterian Church in the south.

It seems that the French Parliament before its recent adjournment took the final step which completed the work of secularizing the public schools of France. After some weeks of earnest debate, an enactment was passed confining all public instruction, or instruction provided by the state, in primary education, to the laity. This does not interfere with the liberty of the people or clergy to found and carry on parish schools of a religious character for any who desire them; but it does establish a free-school system, non-religious or non-theological in character; in other words, it "makes it possible at length for French children to obtain an education which is not doled out at the hands of the priests." Of course there is strenuous and even bitter opposition to this, particularly on the part of the Catholics. But it is believed that the step in advance which has been taken will more and more by its results commend itself to the people, and hence will not require to be retreated from.

On the eve of the recent departure of Frederick Douglass for Europe he was entertained by the Wendell Phillips Club of Boston, at the Revere House. The occasion was one of exceptional interest. "Besides Mr. Douglass", says the *Commonwealth*, "there were present Oliver Johnson, one of the original twelve members of the New England anti-slavery society (what an old-time flavor to that name); Dr. Bowditch

whose hospitable roof was the first to shelter the slave Douglass in Boston; James N. Buffum, in whose company Douglass first started for England forty-one years ago; Lewis Hayden, the friend and adviser of John Brown; the Rev. Dr. C. A. Bartol, whose name is a synonym for agitation and reform, and other choice spirits" connected with the nobler side of the history of Boston and this country. Mr. Douglass's speech on the occasion was one of his very best, and pictured with glowing imagination the magnitude of the events which those present had taken part in, and the almost incredible change in the condition and prospects of the colored race which twenty-five years had produced. "I seem to be living in a new world", he said. "It is indescribable when I think how completely slavery was woven and interwoven, linked and interlinked with all the interests of this country, and when I think of the vast mountain of gold which it represented, which furnished the temptation to pulpit and platform, to art and science and to every possible power that could create a condition favorable to its own continuance. And yet we have seen it swept away, as it were, by a bolt from heaven, and this colored race, despised, rejected, counted as things, leaping into the atmosphere of men, and now not only men, but men among men." No wonder that Mr. Douglass, and others present who had borne an honorable part in bringing about this great transformation, spoke with eloquence and feeling. The occasion was rendered the more interesting, of course, by the fact that the heroes of the anti-slavery struggle are so fast passing away that not many more such meetings will be possible.

We have a large number of requests for the UNITARIAN for Libraries, Reading Rooms and Post-office Mission Work. Who will send us $100 to be used in this way? Or will ten or twenty persons send us $5 or $10 each?

O. B. Frothingham's biography of William Henry Channing is now in press, and will be issued soon by Houghton, Mifflin & Co.

THE UNITARIAN NATIONAL CONFERENCE.

SARATOGA, SEPT. 20—25.

The National Conference has come and gone. It has been one of the largest meetings ever held. There were represented 267 churches and organizations, by at least 683 delegates, and in all not less than 2,200 persons. We say "at least", because it is so seldom that any question arises requiring any careful distinction between actual delegates and the many accompanying friends, that many delegates do not take the trouble to give in their names. We never have seen the great Methodist church, again kindly lent to us, so uniformly full. It was *almost* full even at the afternoon meetings, when brethren and sisters not quite firm in the faith are apt to go off for excursions. It is noteworthy that the morning religious meetings were better attended than ever before; indeed, on the second day, the church was at its very fullest during the last half of the prayer meeting.

The programme looked so "radical" when it first appeared as to cause people to rub their eyes and wonder how it came to pass. But still it was a good programme, and well carried out. The opening sermon by Rev. J. W. Chadwick was a very noble plea for religion on the text "Our Sufficiency is of God". The various reports were interesting and more brief and concise than they often are. The reception of the foreign delegates was one of the best parts of the Tuesday morning meeting, and the responses by Rev. Dr. Vance Smith, Mr. G. W. R. Wood, Rev. S. Wentworth Brooke, and Rev. S. A. Steinthal, were excellent. With very few minutes for each, they made four admirable little speeches, and were evidently delighted by the cordial reception of the great assemblage.

The best session of the Conference was that of Wednesday morning, when four papers were read: on "Our Christian Position", by Rev. Dr. Vance Smith, a calm, thoughtful statement, with strong emphasis on "Christian", which

was evidently very highly appreciated; on "God" by Rev. S. R. Calthrop, of Syracuse, an essay of most inspiring power, lighted up with flashes now of humor, now of almost prophetic intensity of feeling; on the "Divinity of Man" by Rev. H. M. Simmons, of Minneapolis, a man little known in the east, and who surprised the Conference by one of the most brilliant and eloquent addresses ever delivered before it; and—pushed off too late to be properly appreciated—Minot J. Savage's weighty argument for "Immortality". Perhaps the next most interesting papers were those on "Music and Religion" at the closing session, which we hope will be published together as a tract for the musical reformation of all churches!

The report of the Western Conference was curious. Presented by a body which, whether right or wrong in its action, now notoriously no longer represents the whole of Western Unitarianism, having alienated the support of the strongest churches which used to support it by forcing through "the ethical basis" at Cincinnati, the report still took the tone of former years, reported everything as going on well, and spoke as if the west were as united as ever and the Conference entitled to represent it. It was in the most optimistic tone, and the irony of obtimism reached its height when it reported the starting of the UNITARIAN as one of the items on its balance sheet!

Two good works were put right through at the Conference meeting. Our church in Charleston, S. C., for many years struggling on bravely, and only a few weeks ago restored and beautified and reopened with great joy, has been almost utterly destroyed by the recent earthquake. It was proposed that our churches be requested to take up collections to rebuild it within a few Sundays, but the Conference was too much touched by the statement of the calamity to wait for possible collections, and with one of its happy, loving bursts of enthusiasm collected over $11,000 in an hour at the Tuesday evening session, and that very night our Charleston friends had the happy news that they were to have their church again. Then, on Thursday there was introduced to the Conference Rev. F. W. N. Hugenholtz lately come from Holland, on the instigation of Professor Kuenen, to take charge of a newly-formed Liberal congregation of Hollanders in Grand Rapids, Mich. He told us in his brief address, about his old teacher, and about his new work in the West, and how his people, mostly poor, were building a church, and struggling terribly for the last thousand dollars, and he told it so simply and quaintly, that the whole conference was touched. Some friend called for a hundred people to give ten dollars apiece, and in less than half an hour a telegram was on its way to his people that the last thousand was raised!

As sometimes happens on such occasions, the real question which was most deeply agitating the heart of the Conference hardly came out in any overt way. The one subject that was on every one's lips, as friends met and little groups gathered in church or hotel was, the recent capture of the Western Conference by the Ethical party, and the publicly adopted Ethical Basis for it, understood throughout the country—*mis*understood, its framers claim—as a virtual proclamation that, so far as the Western Conference goes, Unitarianism no longer necessarily means either Theism or Christianity. Many were the inquiries and consultations as to what was to be done about it, and how the Unitarian body at large could be rescued from the supposition of sympathizing with such a movement. This was really done, however, quietly and effectually, better than by any direct criticism of the Western action (which many would have objected to who yet had no sympathy with that action) by the report of the Council. This report, read by the chairman, Rev. James De Normandie, closed with a clear and strong reaffirmation of the distinctly Christian character of the National Conference. As the adoption of this re-

port was moved by Dr. J. F. Clarke and seconded by Rev. M. J. Savage, and unanimously carried in full meeting, its significance is evident. Our friends throughout the country who have felt troubled by what was done by the Western Conference (practically carried by the representatives of some half-dozen churches) can now point to this, and the equally strong reaffirmation of the Christian position by our other national organization, the "American Unitarian Association", as an assurance beyond question that the Unitarianism of the country as a whole stands absolutely firm, on its historic basis.

IS THERE ANY WAY OUT?

Many friends have inquired during the recent Conference, whether there is no way by which our Western churches may be reunited, and the Western Conference become once more their single center and representative. We have heard rumors that some of our ethical basis friends are themselves desirous of some such reuniting measure. We can only say that we should be very glad if it might be so, but it can only be by the action of those friends them selves. When those friends come clearly to see that the only possible basis on which churches so widely scattered as those of the West can unite without constant and paralyzing struggle, is, not the specific basis that either would prefer, but one which can hold them both—then such a basis will not really be difficult to discover. The basis of 1875 (welcoming all "willing to work in advancing the kingdom of God") was distinctly chosen as such a common basis. It was not chosen by the party who now feel excluded from the conference. They would have preferred some basis more distinctly specifying Christianity. It was the basis chosen by the more radical friends themselves, and the rest of us accepted it that we might all work together. *That basis never ought to have been disturbed*, and in claiming that its replacement is the least that can be done for re-uniting the conference, we are not asking for any special basis of our own, but that which our friends on the other side themselves devised and pressed. Best of all, however, would it be to amend the incorporation so as bring the Western Conference simply into line with the A. U. A., "for the promotion of Pure Christianity." When our friends really *desire* a common ground, it will not be difficult to find.

MAKING LIGHT OF THEOLOGY.

There is a shallow and foolish fashion prevalent in some quarters among us to speak lightly of "theology" as a thing "outgrown", and to say, "It is religion we want, not theology"; as if religion in its higher forms were not inseparable from theology—dependent upon theology not only for its life and power, but also for its deepest interest, to thinking minds. It is generally agreed that the National Conference at Saratoga rose to its climax of interest and impressiveness in the theological—yes, theological, for in the proper and accurate use of the word that was what they were—papers of Dr. Vance Smith, Mr. Calthrop, Mr. Simmons and Mr. Savage. Nor is this something exceptional; it is generally the case that the papers and addresses which send us home from our religious gatherings most stirred and lifted are those which treat with masterful reason and spiritual insight the great subject of God, and man, and the relations of the two, and the destiny of the human soul—the proper, ever impressive, ever fascinating, ever solemn and commanding themes of theology. This being the case, it seems strange that minds with any power to think or to understand great realities should allow themselves ever to speak of the theological side of our Unitarian faith, as it is held to-day, otherwise than with profound respect. Of course there are in the world theological doctrines that are irrational and even degrading, just as there are ethical doctrines that are equally irrational and degrading. But Unitarianism, so far from holding to these, is the organized protest of the religious thinking of the modern world against them. It is a doctrinal system,

rational where these are irrational, morally ennobling where these are morally hurtful. Surely, what the modern religious world wants is not a religion without a theology—a mere limp and formless sentiment—but a religion of high thinking and grand believing—a religion based upon and inspired by a theology level with the loftiest visions of truth which the human mind has reached.

THE KING'S DAUGHTER.

She wears no jewel upon hand or brow;
No badge by which she may be known of men;
But, tho' she walk in plain attire now,
She is the daughter of the King, and when
Her Father calls her to His throne to wait,
She will be clothed as doth befit her state.

Her Father sent her in His land to dwell,
Giving to her a work that must be done;
And since the King loves all His people well,
Therefore she, too, cares for them, every one,
And when she stoops to lift from want and sin
The brighter shines her royalty therein.

She walks erect thro' dangers manifold,
While many sink and fall on either hand.
She heeds not summer's heat nor winter's cold,
For both are subject to the King's command;
She need not be afraid of anything,
Because she is the daughter of the King!

Even when the Angel comes that men call Death—
A name with terror—it appalls not her;
She turns to look at him with quickened breath,
Thinking "It is the royal messenger!"
Her heart rejoiceth that her Father calls
Her back, to live within the palace walls.

For tho' the land she lives in is most fair,
Set round with streams, a picture in its frame,
Yet in her heart deep, secret longings are
For that mysterious country whence she came;
Not perfect quite seems any earthly thing,
Because—she is the daughter of the King!

—*Rebecca P. Utter.*

TALKS ON CHURCH LOYALTY.—III.

I showed in the last of these papers, what are the great thoughts of Religion for which our Unitarian churches stand, and I urged our young people as the first point of Church Loyalty. to give their *minds* to them, to think these thoughts out, really to study them and make them their own.

I want to put as the second point of Church Loyalty—give your *heart.* That is the central, most important gift of all. Take hold of these great thoughts not alone with the intellect, but with all the love of the heart, and give yourself thoroughly to them. There are so many who, even when they have got some glimpse of life's great truths, let them remain on one side, as it were, as something that is a fashion, they believe, but that they never really take hold of with a whole, hearty purpose. John Wesley tells how for a long time he struggled in a fitful sort of way with the great thoughts that were stirring in his heart and claiming him. And then at last there came a great experience which brought home to him, as he says, that "it was no use trying to be a Christian by halves". That was the turning point of his life! And that is just so. There is a great deal of that half and half Christianity, of being Christians in a general sort of way. I don't say it is of no use, but it is of very little use. There is no help in it and no joy. This half way Christianity, this religion that you believe in your mind, but have not taken into your heart—it is just about enough to harass you with a feeling of what you ought to do, but not enough to help you to do it; it is about enough to make you uncomfortable, but not enough to make you strong; it is enough to be a restraint, but not enough to be an inspiration. Oh, young men and women, I want these great thoughts which center in this church-life of ours, to be more than this to you. Now, while you are young; now, while life lies before you not yet worn and spoiled, not yet set into the fixed mould that makes it so hard to change in later years, *now* take these great thoughts to you—that nobler life to which Christ, and the myriad souls he has inspired are calling you; that high, clear duty, that loving helpfulness and usefulness, that spirit of glad, earnest piety,—not only think of these things with your mind, but give your very heart to them.

Then, 3rdly. Give your *money.* Is it a great descent to come down from these high aspirations after life's loftiest spirit, to something so commonplace as dollars and cents? And if we *must*

come down to all this practical outcome, does it seem rather unworthy to put Give your money before, Give your voice or Give your hand? But I put it here, because it belongs here. We have to come down to these commonplace, practical things. And among these plain practical outcomings of religious earnestness this matter of money comes right in front. Because if it is not the greatest thing, it is the easiest. If you are loyally interested in some great thoughts of religion, you may not be able to speak much, there may not seem a thing that you can do, but there is always a chance for giving. And I put it thus prominently to our young people because it is exactly that in which, at present, our young people are least called upon.

Why, you know how it is. There are many of you younger folks who hardly ever really *give* a cent of your own. When you came to the Sunday-school you used to ask your mother for the cents that you put into the mite-box. When you came to church you sat in the family pew. When we have collections, such as that for the American Unitarian Association, or quarterly local Conference, you look to your father and mother to do the giving. I don't say it is your fault; that is the way things have grown. You have never had it squarely put to you that you ought to help. But I put it squarely to you now. I believe it is the lack of this which makes many of our young people feel as if they were me e hangers-on, of no account in the real power and movement of our churches. And all this wants altering. I want you young people to feel that if there is any giving to be done, if there is any good cause to be helped along that way, you, also, should give something, something of *your own*, out of what you have for yourself. If you have a good deal to spend on yourself, as some young people have, give liberally. If you have only a little, give a little—but give something every time—something not that has been put into your hands for that purpose, but something of your own. How much? Nay, that is for *you* to settle—only settle it earnestly. Think how all these various associations, and charities, and fraternities are the working of Christ's people for helping on the kingdom of God, and then do the best you can. Remember the word of the old Hebrew King—"I will not offer unto the Lord of that which doth cost me nothing!" Or, I can put it plainer than that. An old man was telling a little knot of friends about some case of urgent need, when a young man put his hand in his pocket, and pulled out a two-dollar bill and said: "There, I shall never feel it". Said the old friend: "Hadn't you better make it *ten* dollars, and then perhaps you will feel it"! That is so! In the Lord's sight, the giving that really counts, begins about where we begin to feel it. Here, too, that beautiful spirit of loyalty comes in. Give loyally, and the mere pecuniary transaction is glorified. Give loyally, and that commonplace thing, *giving*, is just as beautiful and holy before God as any hymn you can sing, or any prayer you can say. B. H.

BE EARNEST.

'Tis not for man to trifle! life is brief,
And sin is here.
Our age is but the falling of a leaf—
A dropping tear.
We have no time to sport away the hours;
All must be earnest in a world like ours.

Not *many* lives, but only *one* have we—
One, only one;
How sacred should that one life ever be—
That narrow span!
Day after day fill'd up with blessed toil—
Hour after hour still bringing in new spoil.

THE ETERNAL GOSPEL.

A SERMON BY REV. JOHN TUNIS, PREACHED BEFORE THE MISSOURI VALLEY CONFERENCE.

It was in the twelfth century, that the saintly Abbot Joachim of Flora, with not a few devoted followers, drew aside from the great mother church and prepared for the coming of a new faith on the earth. The church of Rome seemed ready for the sickle, and its end apparently nigh. Indeed it was already dead and owned only the form of life, the form of organization, but not the spirit. It had lost touch with the peo-

ple, had neglected them, and had come rather to despise the children of its own flesh. Of preaching and teaching there was scarcely any, but all was a rite whose only use was rather magical than worshipful, an opportunity for the priest to prey on the fears of the common folk, while all that was needed to make the whole mockery collapse was some rough letting in of light on the monstrous fraud perpetrated in the name of God.

Then it seemed that certainly was about to be fulfilled a sentence of judgment on the Mediæval Church, and, as always happens at such a time of change, some there were who took it as the signal for discharge of all name and thought of religion. The pleasing story went as by electric speed over the whole consciousness of the time that the believers in all religions were similarly dupes, the founders of all religions similarly impostors. There was a book supposed to be written under a heading of the "Three Impostors, Moses, Mohammed and Jesus," but no one ever saw or heard anything beyond the title. That was one direction that was taken. The Abbot Joachim took another. He said, We await a newer revelation, the old order passes giving place to new. The Kingdom of the Father is past, the Kingdom of the Son is passing and the Kingdom of the Spirit is to be. The Old Testament, he said, was the outer court of the temple, the New Testament was the inner court, the Eternal Gospel now preached was the Holy of Holies. Or again, the Jewish times and church shone with the light of the stars, the Christian times and revelation with the light of the moon, but the Eternal Gospel shone with the light of the everlasting sun. He looked for, and appointed the year for, a violent renovation of the world; he awaited the coming of the Lord with power, who should do away with all the former things and cry Behold, I make all things new.

We, who look on this fond folly as only one among many delusions, and who have heard of many a wasted heroism and a mistaken prophecy, may smile and count it strange that men should b so deceived. The day of the Lord, b which men understand the day of an nihilation, and a sweeping away of al things from the face of the earth, neve comes to pass. The day of the Lord by which we may understand the silen birth of justice, compassion, righteous ness, is always coming to pass. I seems that men are ever readier to ac cept the Christ and the gospel tha comes to destroy, than Him that come to fulfill. To do away with the olde times is always an easy article of faith and one that commands a multitude o believers, and yet nothing can be mor shortlived or have less real right to liv and maintain a hold on the hearts o men. No gospel so little deserves th name eternal as one that takes its ris in denying any longer life to that fron which it separates itself. The year ap pointed by the Abbot Joachim for th melting together and dissolution of world came and went, and the world en dured as before. The Mediæval Churc reformed for a time, and yet ever waxe more worldly, more indifferent to he charge over souls, more greedy fo power, more reconciled to wrong an oppression. The abbot and his followe are forgotten like an annoyance of th past. All that really lives of him i that word that ever and anon come floating up on the surface of time an thought, "the Eternal Gospel, the King dom of the Spirit, is to be."

An eternal gospel, an unfailing refug for the heart that is bruised in the stres of life, will ever be sought after, an however it may be cheated, the hear will ever reach out to the next that i promised. A faith that is stronge than the ills and temptations and dark nesses that beset it; able to outlast thos silently warring foes, and to rema steadfast through all our wanderings is not this eternal gospel the one tha ever we seek, and finding not, see again though we were deceived a thou sand times? Not less to-day are w conscious of the need, but even mor because we are tormented by the sigh of the breaking hopes that seeme everlasting, and faiths that seemed be-

yond any harm. The changes that have proved themselves in the nature of most of the things religious, the enforced surrender of some of the seemingly most certain truths about God and the Bible have shattered altogether the faith of a few, but have only turned others into new directions, started them on a new search. There is one marked claim of an eternal gospel set up at the present day, and nothing could be more admirable than the apostolic nature of those espousing it. It is the gospel of human perfection, the feeling of the grandeur of morality. About duty that has often had so hard a sound, and that has been so stern and so unlovely, there is thrown a charm, and in it there is revealed a grace and a beauty hitherto unknown. There is heroism in its divine command, endure and be strong; and as we are bidden to forget our own hard lots, and lighten, as lies in our power, the evil that has fallen on others, we seem to hear something that is nearly comfort and gladness of peace. What does it matter to you, says the austere voice, how the opinions of men may change as to the all-enclosing mystery, what have you to do with the uncertainties of history and the shifting sands of creeds? Can man by searching find out God? Cease to do evil, learn to do well. To pray is to work. This one thing doth the Lord, thy God, require of thee, to do justly and to walk humbly on the earth. Moreover, this word shall endure; for however men may wrangle over their creeds, and angry, may kill each other to make their meanings prevail, this only is the eternal word of cheer, do thy duty, make charity of deed and word become the way of life.

Nor would one fail to win a deep hold on life who lived by such a law. Heroic it certainly is, and for a time it has been found most restful. Nevertheless it is not the eternal gospel, for it has no power at length to still the questionings of the soul that it cannot answer, it has no power to reconcile the contradictions, or show a path out of the perplexities that itself arouses. There is no eternal peace for the soul in the gospel of morality, passionately inspiring, rewarding, as it is when we see the truth of conduct overcome lawlessness and unrestraint; but it cannot be a final good, because it is always a state of struggle. The good news of God means a haven where we would be; the moral law means a warring against our members, a battle against temperament, circumstance, the dominion of necessity. Life is a battle-field, the human spirit must always be in arms; the world must always be the scene of fighting and dismay. But deeper than any desire in the soul is the desire for rest, not conflict is our nature, but the blessedness of a repose in eternal law. Moreover, to live there must be a conviction of an order that will gather into its harmony all confusion, and resolve all opposition. But what disorder is more terrible and more inexplicable than takes place right in the plain of conduct? What conflict so heartrending as the conflict of duties? What tragedy so appalling as when the heart stands divided between two inexorable alternatives, obeying either one, it stabs its every hope and peace in life? While conduct is simple, the gospel of conduct is sufficient, but let it go abroad and engage in the manifold relations of men, and while it keeps its way, it loses its attraction. It is no more engaging and inviting, but imperatively commanding. Something to rush forward with the eyes of tenderness closed and sealed with tears. Then the question, what does it all subserve? To whom does all the conflict's end belong? When death shuts down, where is the fruit of all the striving?

No, not even so heroic a faith, so unflagging a fortitude can be the Eternal Gospel. It promises so amply to be free from the mistakes and the jars of life, the shortcomings of knowledge, and yet its path is ever crossed by these. But there is a gospel that has won the desire of the great nations, and although changed and changing in its vesture, is always at the heart the same: an Eternal Gospel, because whether in the sight of the cloudy snows of the mountains of India, or in the Holy City of

Jerusalem, or in the streets that Socrates walked, or in our own midst to-day, it is always the same deep aspiration, the same sense of rest. It is an Eternal Gospel, because it is the word of eternity, and in it the soul feels a deathless satisfaction insured to it. It resumes all religion in one simple act and faith, and lays its finger on the deep matter of every great faith, discovering the same mystery in all. It beareth all things, hopeth all things, believeth all things, in all ages, though the sum of all is the same gospel. It endures, for whether from mistaken and misplaced zeal, men doubt all hope of knowing God, or whether from careless hearts, they cease to seek him for a time, sooner or later it regains its hold, and takes again its place.

If I should say that the whole of the thought of religion consisted in first a sense of sin and then a being reconciled, or made at one with God, how very dogmatic and theological it would seem! And not a little canty, besides; for what use can we make of the idea of sin? And the doctrine of the atonement has, we are sure, long been only a verbal puzzle. There is no question but what the idea of sin and the idea of the atonement have been so abused, but let us be careful how we lose the thing wholly from our thought. See if there is only logical quibbling in these themes that have so burdened the hearts of peoples of all ages. Has it been possible for the mystic in India to hide in the pleasant forests, in his endeavor after the perfect union with God, yet do it all in the service of foolishness? Was there nothing in Augustine's mind of real everlasting truth, when he felt broken down with the sense of his sin, reading in his garden, "Put ye on the Lord Christ Jesus and make not provision of the flesh to fulfil the lusts thereof." We shall put ourselves sadly out of sympathy with all time past if we wilfully deny all value to these men's faith, and finally to thoughtful people leave ourselves in disrepute. See how really universal is the thought of sin. It is not that one has merely disobeyed a set of commandments, but sin and the sense of sin testifies to a feeling of estrangement in the world. That first childish confidence and thoughtlessness is broken up. Care begins; we are entered into a world of responsibility, and into a world where no longer arms of love ward away everything unpleasant, harmful and malicious. Then this new world seems cruel, and we feel forsaken. Our wills are disallowed, transgressed, crossed and forbidden. The gigantic forces and engines of power at work fill us with despair, the great powers of the world are so colossal, the great laws of life are so elemental and impersonal that there is no more any room for love and tenderness. Out of harmony with the world we cannot help from being. In spite of ourselves, we oppose the will and law of the world and are left pitilessly to suffer, castaway and forsaken. How little all this seems like the old word "sin" that has been held up to us. This seems human, and has actuality in it, but the other is an ugly bugbear and hardly seems sincere. But in truth, it is all the same. It is possible that the word "sin" is connected with a German word "sünden," and our English word "asunder," and that the meaning of "sin" is to be sundered, separated from something that is the heart's peace. The idea of sin is that when we feel sin we feel rent asunder from the peace of life, and it is a sense of sin when one's whole spirit is set on edge, and every man's hand he feels against him, all trying to impose, and to get the better of him, utterly at unrest with the world. This seems far off from a sense of sin at an angry God, but when one feels thrown in the midst of an angry world with no guard of love, no fence between him and the terrible warfare of wholly selfish people, the despondency is hardly less complete. The cause of feeling sin was more personal in olden times, the judgment seat was more human, but the reality is with us the same. Sundered from the world, at strife with all existence, cheered up by an arbitrary heroism of the "everlasting no," or the divine selfishness, "at least *I* will be true and honest and tender," but at war

with the rest of the world, that is a state of sin. It does not look like any of the seven deadly sins of the Roman Church, but these are crimes proper, and sin is a state of the soul. And a state of soul that is enmity and hatred, and uncharitableness, and distrust, without sympathy or affection for all that is, this is a state of sin.

To remove this enmity, changing it into love and tenderness, to do away with the fear and change it to a strong trust and a devout hope, and so make the heart at one with life,—what is this but that which has masqueraded as the doctrine of the atonement? We cannot conceive what we have to do with a doctrine of the atonement. We say, leave that to the superstitious and let that remain with the creeds of the past. But ah, it is the creed not of the past or of the present; it is the creed of all time, the eternal creed that for souls that are sick with life, world-worn, beaten down, in a word, at strife, there must be a reconciling, atoning, forgiving, redeeming touch. Are there no souls that are sick with life? Does our newest light on the criticism of the Bible, our researches into the origin of the history of the church, relieve us forever from all weariness and all despairing? How foolish. Faces are not the less careworn for anything that can be proved or disproved. The heart's sorrows are not lessened by any learning or any arguments, and there is just as much need to-day for being reconciled to life. We may dislike to come back to the old formula of the atonement, but the thing, the being set at peace, made at one, is now as ever irresistible, indispensable. What is this atonement, so universal in its need? In what way can the terror and the doubt and the forsakenhood and the sinfulness be removed? It was not simply Augustine, or Anselm, or Newman of to-day that is full of the need of being made at one with life and God, but every fainting, sinking, wounded heart, fearful lest the end of inquiry be outer darkness, sick lest the sin done in the ignorance of its far-reaching efforts on the character and temperament should be irremediable. No, every sober heart needs some divine reconciliation, some blessed revealing of how the offense of life is done away, and when this great neglectful, indifferent, pitiless world is studied long and patiently by love, and it is seen to be drawn in along with ourselves into a divine event of God, seen that we belong to it in the coming to pass of the kingdom and it belongs to us, and when the deeper current of the world is seen to run alongside of a deeper current in our souls that makes for the same emancipation of righteousness, the same disengaging of love, and making free of truth and mercy, then we begin to trust, then the life of faith begins. It seems no longer unlikely that those two strange divisors of a vast round world, each conscious soul and all the other of life shall when seen face to face, in the compelling clasp of God, be found the children of a one father. Made one in God as we feel ourselves drawn into the stream that flows to fulfill the divine purpose. Reconciled to life when we feel that the things that are disallowed, the evils we suffer, the trials we undergo are all experienced toward a blessed consummation. The vindication that is possible in every distress, when the soul is awake, is that no tribulation that the soul bears up under is accidental or is indifferently viewed by the Lord of Life. There are those who for a season put up with such a creed of despair, but it has no living power in it. If they do not give it over, their children do, because there is an intense need of something more assuring, something reclaiming to the estranged heart, something reconciling and atoning to the sinner, and all are sinners before God, the perfect whole, for even the necessary selfishness of our individual lives shuts us off from the one center of life, sunders us from the all-encompassing peace. When we have lived long enough and intensely enough to feel that our personal lot cannot be weighed and considered against the good of the world's kingdom of developed righteousness; when we come soberly to say of ourselves that we are "tutored to submission", and that doing

the best each can for himself in order that he may help in the fulfillment, he yet cheerfully will resign and submit where his personal will and good are crossed, thy will, not mine, O God, be done; that is atonement in God, the absolute and immortal one.

I have only tried to look broadly at human living, and see it in universal relations. See it as it is disguised in no mere national or temporal dress, inextricably bound up with no single historical or ecclesiastical event, but as a universal cry of humanity for God, a prayer of all ages to be free from the limitations of its lot or its nature and acquire the eternal consolation that its own nature testifies to. All manner of voices speak to men, and the message of the voice becomes plain now to one, and to another now. One who has for a lifetime derided the thought of peace in this scene of warfare, love in this place of enmity, comes suddenly to acquiesce. The heart broke down trying to carry such a load as the fear that God is not strong enough to make heaven real in the soul. Casual words or glances, the memory of another's grace, the growing pain of memory of a mother's sanctified unselfishness, a friend's sacrificial self-abandonment, casual words, casual voices, calling the march of men to the bosom of God! But ah! casual only as we look at it. The deepest belief, that with all passionate striving we can achieve for ourselves, is that this life of God, so large, so strong, so eternal, has set the seal of its intention on every act of life. Not by chance, but in God's own will. Not as a thing suffered to be, but a love that he wills to show, wills to reveal in the coming of the Kingdom. And then the awakening adoration that comes as we less and less timidly connect life with God, bring one part of life after another into that holy oneness and atonement, not daring to think of any soul as beyond its care or untouched by its tenderness, nor any power nor any principality of the world as destined to remain unchanged into his likeness, but as the word of the ancient psalm, we shall read, all thy ways are mercy and truth. Besides when once we see the natural truth that lies in the thought of the atonement, then only can we feel the force of that supreme illustration of it in the life of Jesus. Here was the signal proof offered to the weary human heart, that oneness with the eternal was not beyond the perfect possibilities of its nature. As the heart of man panteth for the cooling waters, thirsteth for the living truth, let us not lose the good we may attain by taking this saintly life out of the common plane of life. Let him be divine because first human, God because a man who put away his selfishness and patterned his life after the eternal. In this vision of what we also may become, what also lies in the path of our possibilities, we are strengthened, uplifted, borne on by tides of spirit that wait not till the throne of God is reached and man is made partaker of the heavenly rest.

SPEAK NO EVIL.

Speak no evil, and cause no ache;
Utter no jest that can pain awake;
Guard your actions and bridle your tongue;
Words are adders when hearts are stung.

* * * * * *

Help whoever, whenever you can;
Man forever needs aid from man;
Let never a day die in the west
That you have not comforted some sad breast.

Ella Wheeler Wilcox.

ILLUSTRATIONS OF UNITARIANISM.

THE NEW ORLEANS STATEMENT.

Rev. Charles A. Allen has put out the following card for inquirers:

UNITARIANS BELIEVE

1. In One God, the Heavenly Father, the everywhere-present Life (Acts xvii., 27), and the Source of all life,—who is *Absolute Goodness.*

2. In Jesus Christ, as the Son of God, that is, the *Supreme Revelation* in human form of the love and holiness of God (John i., 1–5, 9–14; x., 36; Rom. viii., 14, 29; Col. ii., 9), and therefore the world's Savior.

3. In the Holy Spirit, or *God Himself*, as ever present in human consciences and hearts (Job xxxii., 8), revealing Himself in the enthusiasm for

goodness and all the *higher life* of humanity, and at last making all souls one in Him,—"the unity of the Spirit". (Eph. iv., 3).

4. In MAN, as by nature *God's child* (Matt. xviii., 10), and always having some germs of goodness, even when he is a wandering prodigal. (Luke xv.)

5. In RETRIBUTION, as never to be evaded or transferred (Ezek. xviii., 20; Rom. ii., 6), and, however terrible it may be, always sent *in mercy* to discipline and save (Micah vii., 18; Luke vi., 35, 36). *Forgiveness* is the restoration of harmony with God,—not the remission of any of the penalties of sin, except the penalty of estrangement from God. (Luke xv.). Every sinner must pay his own debts (Gal. vi., 7), and it is best for him that he should.

6. In the ATONEMENT, as the manifestation of God's love through Jesus Christ, by which God is "reconciling the world unto Himself". (2 Cor. v., 19), "At-one-ment" meant originally "reconcilition",—not "expiation" or "substitution".

7. In SALVATION, as deliverance from *sin itself* by repentance and conversion; that is, by the turning of the will from evil to good. *Faith* is, not mental belief in doctrine, but the surrender of *the heart.*

8. In CHRISTIANITY, as *a spirit and life*, better expressed *in character than in creed*, revealed pre-eminently in Jesus Christ, and becoming from him a *spiritual power* that lifts souls into the divine or ideal life,—the "supernatural" life, or "the kingdom of God",—and thus saves the world.

9. In INSPIRATION, as God's imparting of Life and Light *to all souls* according to their capacity and obedience,—giving to every one *some certainty* of Divine Truth. (John i., 9; vii., 17).

10. In the BIBLE, as *a record* of ancient revelations, which culminated in "the Word" that was "made flesh" in Jesus Christ. These revelations must be all "*spiritually discerned*", (1 Cor. ii., 14), that is, interpreted by the light of that Spirit, or higher life, which still reveals truth to every soul. And, therefore, where the spirit of Christ is, there is *liberty*, the right of individual judgment in religion. (Rom. xiv., 4, 5; 2 Cor. iii., 17; Gal. v., 1).

11. In the DIVINE SCHOOL of Human Life, here and hereafter, *educating* all souls by various disciplines of instruction, love and retribution (see 5), for an Immortality of Progress. (Ps. cxxxviii., 8; cxlv., 9).

12. In the FINAL VICTORY of goodness, when all souls shall have been reconciled unto God (Eph. i., 10; Phil. ii., 10; Col. i., 20), and thus His Kingdom shall have everywhere come (Matt. vi., 10).

A SON'S ADVICE TO HIS FATHER.

IV.

CONCERNING PASTORAL WORK.

I cannot help thinking, my dear father, that you might say a word with advantage to Cousin Tom about going out to see his people more. He won't take it from me—I don't think he has ever quite forgiven me for the piece of advice I gave him just after his ordination last year. He didn't quite like my telling him in that plain way to "make a business" of his ministry. We're very friendly, and he lets out to me when things aren't going their best, and tells me freely what he thinks, but I can see that it isn't of much use for me to say anything on the other side.

So, last week, when I was out with him for the Saturday and Sunday, he was full of some worry he has had because old Deacon Lovejoy had been speaking to him about visiting his people rather more. I couldn't make out that the deacon had been very hard on him, and indeed in my secret heart I couldn't help fancying that part of Tom's sore arose from a half feeling that what old Mr. Lovejoy said was just—but he would have been hopping mad if I had told him so.

"What is the use of it all?" he broke out, after he had told me about it. "There they expect me to spend half my time going about calling on everybody, as if there was some religious work in it! How should there be any religion in it, anyhow? They don't

try to put any in, and if I did, it would only seem forced and pretentious. What am I that I should be able to give any religious help that way to people, most of whom are twice my age? But indeed they do not seem to expect it. Religion is about the last thing they talk of. Most of them talk just what is uppermost in the newspaper that day, or what is going on in the town. Mr. Vample always begins about the church music, and complains that the choir never give us any of the good old hymns, which is balanced by the next musical critic warning me that if they go on giving us such worn out tunes as they have been doing lately, he really must stay at home. Mrs. Trundle generally has a grievance about someone having been put in her pew; while old Mr. Folger fills up my call with telling me of Dr. Flight, their venerable pastor of twenty years ago, and of how they have never had anyone since he died who has really drawn the congregation together as he did—though I have heard in other places that his later years were a burden to him by their having wanted to get him to leave. And then, as the crowning absurdity—there are those prim Miss Diggses, who, though I have called on them about twice as often as anywhere else, always meet me with the exclamation, "What a stranger you are!" Poor Tom; I couldn't help feeling sorry for him, for he said he had begun by thinking he would try to do what he could in this way, "but really," he said, "it was waste of time, and too unreasonable to expect it."

Well, of course, it's very ridiculous in those Miss Diggses, and when one begins to reckon up what different people talk about it may easily seem a great deal of trouble with very little to show for it. And still I could not help thinking, why should a minister expect that he alone should always have reasonable people to deal with, and have nothing to do to win and hold them but what is directly and clearly a useful part of his work. Why, we men of business have to spend many a half hour talking to customers, or letting them talk to us on subjects they are interested about and which have nothing to do with our goods. I wonder how long one of those clerks at Russell's great store would keep his position, if he were to turn crusty and offish every time a lady comes and looks over a whole pile of silks or laces, when perhaps all she really wants is a spool of sewing cotton. Of course it is unreasonable, but that is how folks are made, and I don't know why a minister shouldn't have to put up with it the same as the rest, and be contented to do whatever seems to help on his general work. I don't need to advise you, father, about this, for I fancy it is one of your strong points, and now that you are getting to be an old man I suppose you have got experience and know how to lead up to business, wherever people begin. But, anyhow, I'm sure it does tell, even the mere friendliness of it, let alone anything that may be said. Why, there is young Jukes in our counting house, who was mentioned to you by the minister of the place he came from, and whom you went to call on at his boarding place one evening. I remember your telling me that you felt positively stupid, there seemed so little you could talk about, and two other people in the reception room at the same time. And yet I know that young Jukes was tickled to death with your visit, for he told me the next day that my governor had called to see him and evidently was pleased and said he guessed he should have to attend church every Sunday now.

And indeed, father, I sometimes think that you ministers might all do more for us young folks, if you had more faith in us. We're not ready at talking about deeper things. If Tom, who has been brought up to these religious subjects, finds it hard to talk about them, isn't it likely that we should? Yet we do think about them. If you could look into the heart of all these young people who perhaps seem to you to care for nothing else but lunch-parties and lawn-tennis, you would find that there is hardly one of them but has many a deep thought, and all sorts of doubts and wonderings. And they want help in them, too. I know I've puzzled for

many an hour over some of these things, and sometimes I have thought I would open out to you and ask you, but then somehow the words have stuck in my throat, and so I have never done it. I believe it is so with many a one, and that they'd be thankful to any one—any real earnest thinker who would break the ice for them and get at their deeper self. Isn't that one of the things that ministers are for, father?

So do speak a word some day to cousin Tom. Don't for the world let on that I have said anything about it. Tell him not to be discouraged about his visiting and talking with people because very little comes of it at first. It's something if the people like to see him, and like to talk with him; and as he gets to know them better, perhaps he'll be able to come to closer quarters with them, and do them some real good; and when they do want him badly, as they are sure to do some day, they will be better able to go to him, or to have him come to them; anyhow, reasonable or unreasonable, it's what they evidently like, and if he's going to make a success of his work, he'll be content to put that much time into getting to know them and closing his hold upon them. Perhaps this is only a low-level, business view of the matter, but men are men, and still more, women are women—whether in a church or only in a store like your son,

"——Co."

RELIGIOUS STUDY CLASSES.

II. THE MATERIAL FOR STUDY.

The spiritual and ethical teachings of Jesus have been and will continue to be central in the religious thought and life of Christendom; it seems fitting, then, to give these the first place in our course of religious study. They may be studied as a body of abstract doctrines and precepts, and thus studied have been declared by competent authority to be unequaled in any other religion. They may be studied concretely—and this has ever been a favorite way—in the life of Jesus the founder of Christianity, and Paul its second founder, and in the lives of great Christian saints and heroes who have transmuted these spiritual and ethical teachings into actual human characters and deeds.

The great text-book of Christianity has ever been and must continue to be the New Testament, especially the Gospels and the Epistles of Paul. To these all earnest students must go first hand. There is no lack of helps in their study. For information about the land and the countrymen of Jesus, read Stanley's "Sinai and Palestine", Thompson's "The Land and the Book", and Gannett's "Childhood of Jesus". As a text-book for the young, covering the entire life of the great Teacher, nothing is better than Howard N. Brown's "Life of Jesus". "The Life of Jesus", by Farrar, is excellent for older students who can correct its orthodox bias. The third volume of "The Bible for Learners" should be at hand, and, if at hand, will be read with interest. Renan's "Jesus", and "Ecce Homo" are full of suggestion. But for real spiritual insight nothing can take the place of the writings of Dr. Furness—"Jesus and his Biographers", "The Power of the Spirit", the "History of Jesus", "Thoughts on Jesus of Nazareth"; the volumes of Rev. John Hamilton Thom, recently issued—"Christ the Revealer", "Laws of Life after the Mind of Christ", and individual sermons scattered through the published works of a number of our leading preachers. If any desire an elaborate and exhaustive work on the life and teachings of Christ perhaps the best is Keim's "Jesus of Nazara", in five volumes, published by Williams & Norgate, London, in the Theological Translation Fund Library. These works are, of course, only a hint of what there is of value in this department of study.

After the life and teachings of Jesus, next in importance, perhaps, should be named *the Bible*, as a whole. The great collection of literature which makes up our Bible is not obsolete. It lives in our social and political institutions, it is inwrought into all our books and our art, it is imbedded by inheritance in our own vital believing and hoping. Such a literature, with such a

history, might well occupy a prominent place in our scheme. What a surprise would await many of us if we should give a winter's study to finding the beauties of the Bible, as we have culled the beauties of Ruskin or Wordsworth or Browning! With thirty or forty people reading Genesis at the same time, and each looking for beauties to be reported at the study class or club, how the quaint old stories would take on new meaning! how the simple honesty of the narrative would shame our modern whitewashing! how the reverence for righteousness as those old-time worthies understood it would shame our easy-going modern moral insensibility!

Helps in the study of the Bible are numerous and easily accessible. For manuals, perhaps E. H. Hall's "First Lessons on the Bible" and Prof. C. H. Toy's "Religion of Israel" are the best. Each class should have the "Bible for Learners" and Stanley's "History of the Jewish Church" for constant reference; then, Chadwick's "Bible of To-Day" and Sunderland's "What is the Bible?" will each furnish much clear and concise information. The best "Introductions" to the different books of the Bible are those by Prof. Noyes (in the various volumes of his translations), R. P. Stebbins, and, if something elaborate and extended is desired, Samuel Davidson. If in studying the Old Testament a judicious abridgement is desired, the "Bible for Beginners", by John Page Hopps, of England, will be found to meet the want well.

A "Masterpiece Course", to use a college phrase, might be arranged to follow our Bible study, and would wisely include such Christian classics as the "Confessions" of St. Augustine, Thomas à Kempis' "Imitation of Christ", Baxter's "Saint's Rest", Bunyan's "Pilgrim's Progress", Martineau's "Endeavors After the Christian Life" or "Hours of Thought on Sacred Things", Robertson's and Dewey's "Sermons" and Parker's "Discourse of Religion". Or a *poetic* masterpiece course might be planned, including those hymns of the ages, the Psalms, quite as worthy of our careful study as Lowell or Longfellow or Whittier; that very old, and, considering its antiquity, most wonderful poem, the book of Job, in which a brave thinker of a far away age grapples with the old but ever new problem of evil; Dante and Milton, if we have time to see how dark a theology we have left behind in our thinking; Lessing's "Nathan the Wise", a poem of human brotherhood; and Tennyson's "In Memoriam", a poem of Christian faith.

For the department of *church history*, E. H. Hall, in his manual on the life of St. Paul, will show us the beginnings of active, aggressive church organization and work, while Joseph H. Allen, in his three brief volumes of "Christian History" (abridged for study class purposes to a one-volume manual) has given us a graphic, scholarly and sympathetic account of the Christian church from the days of the apostles, through the darkness of medieval Europe, and down to our time. Add now three other small volumes, each as fascinating as a novel, to wit: Stanley's "History of the Eastern Church", Seabohm's "Era of the Protestant Revolution" and Herford's "Story of Religion in England", and you have the *heart* of the history of Christianity in Europe, and in such compass that it may be gone through without difficulty in a year of delightful class study.

"Only through its history", says F. H. Hedge, "can Christanity or any religion as a social movement be truly known. Whatever develops itself in time requires for its full comprehension to be studied in its processes, that is, historically."

When we have traversed this throughfare of more general church history, if we would explore the path of our particular *denomination*, Bonet-Maury will give us the sources of English Unitarianism, while the history of Unitarianism in America may be found partly in J.H. Allen's "The Liberal Movement in Theology", but more fully in the lives of Dr. Channing, Dr. Gannett, the Wares, Dr. Dewey, Theodore Parker and other well-known Unitarian leaders.

This mention of the lives of great religious teachers suggests the fact, which we are too apt to overlook in our practical work, that hardly any line of reading or study is so valuable, both for instruction and moral inspiration, as that of *biography.* In biography, as nowhere else, we have history living before us; and, if the persons of whom we read are religious persons, we have here religion also living before us. Hardly anything will be found to lend itself so easily to class work, or will prove so interesting to almost every variety of mind, or will be so morally and spiritually stimulating to all, as a series of studies of the lives of men and women who have been eminent for religious influence, piety and nobleness of character, such, for example, as Marcus Aurelius, Augustine, St. Francis, Wiclif, Savanarola, Luther, Zwingle, the Socini, George Fox, Wesley, Oberlin, Schleiermacher, Ram Mohun Roy, Livingstone, Mary Carpenter, F. W. Robertson, and the great leaders of our Liberal Faith already mentioned. The field here is a very wide and a very rich one. We ought to cultivate it more than we do in our regular Sunday-school and Bible class work, but especially may we well make much of it in the work of such religious classes as I urge the formation of.

Our study thus far has been confined to Christianity. Outside of Christianity lies a wide region of religious thought which the student of religious literature cannot afford to ignore, viz.: the *other great religions of the world.* Here Clarke's "Ten Great Religions", or a somewhat smaller book, "The Faiths of the World" (St. Giles Lectures, 1882), by Principal Caird and others, or Max Muller's "Science of Religion" and "Chips from a German Workshop", or for young people and beginners, C. C. Everett's Sunday-school manual, "Religions Before Christianity", and Clodd's "Childhood of Religions", furnish excellent helps. E. R. S.

Miss Emily Bartol, daughter of Dr. C. A. Bartol, is painting the portrait of Hon. Frederick Douglass.

AN INDUSTRIAL SCHOOL FOR INDIANS IN MONTANA.

The American Unitarian Association, in entering upon "Southern and Indian Education" as a branch of its work, had in view as one of its chief objects the establishment of an industrial boarding school among the Indians, wherever the best opening could be found.

Under what was termed "the peace policy" of President Grant, the Indian tribes were placed in charge of the various religious denominations of the country, by whom the Indian agents were nominated. The Utes, one of the least civilized tribes, were assigned to the Unitarians, and Rev. Henry F. Bond appointed agent. His efforts for their improvement were continually baffled by the neglect of the government to fulfill its treaty obligations to build school houses for the tribe, and by its repeated removals of the Utes to new reservations.

When it was proposed to open a school for the industrial education of Indian children, Mr. and Mrs. Bond, who had become greatly interested in Indian progress, accepted an invitation from the committee of Southern and Indian educational work to go out and establish it. They were to go first to the Utes, and if no opening could be found there to proceed at once to the Crow Reservation in Montana, where we had been urged to open a school. They reached the Ouray agency after various delays and a hard journey, the road being blocked by snow on the mountain, and were welcomed by their old friends, the Utes. They found them, however, bitterly opposed to schools for their children, and indeed to any form of the white man's civilization, which was not surprising, as their experience of both had been very unsatisfactory. The agent was utterly hopeless of their improvement, and indisposed to cooperate in any efforts in their behalf. Notwithstanding these discouragements Mr. Bond was desirous of trying the experiment of a good industrial school among them. We accordingly applied to the Indian Bureau for the use of an empty school building which had been

erected at the agency, and which had been recently closed by the school inspector for want of pupils. Our application was fruitless, and the hope of doing anything for the Utes was reluctantly abandoned. Mr. Bond at once proceeded to the Crow Reservation, where he found himself in an entirely different atmosphere. The Indians were taking up land for farming and grazing purposes, were desirous of instruction in farming and of schools for their children. The agent expressed his cordial sympathy with the project and promised his co-operation. A point between Custer Station on the Northern Pacific Railroad and Fort Custer, along the Bighorn river, has been selected, and plans for the necessary buildings for the accommodation of thirty Indian children have been made and approved by the committee. These building are to be made of logs, on an economical plan, which can, if necessary, be enlarged. The Indian Bureau will doubtless approve the location, and contract to pay annually a fixed sum for the support and education of each Indian pupil. The funds are now alone wanting to enable Mr. and Mrs. Bond to enter at once on their important work. Three thousand dollars are needed for the building, furniture, stock, implements, etc., and two thousand more to meet the expense of teachers and employes and outlays already incurred. Five thousand dollars are needed at once to put this school in readiness to open before the long winter of Montana sets in. Who will respond to this appeal? We feel confident that our churches will gladly sustain this school when it is once established; but if we wait for their action in the fall, a year at least will be lost. The present need is urgent. Other denominations have for years been engaged in large educational and missionary enterprises among the Indians with marked success. We are late in entering the field. Let us now push the work with all the more energy and zeal. J. F. B. MARSHALL.

Rev. W. H. H. Murray is to lecture in Tremont temple three nights in October.

CONFERENCE NOTES.

One of the deepest regrets felt at the Saratoga Conference was that caused by the absence of Doctor Hedge, who, until a late date, was expected to give the opening sermon.

The opening sermon by Rev. John W. Chadwick, and the closing sermon by Rev. John Snyder were as different as discourses could well be, but were both much enjoyed.

Fine displays of Unitarian literature were made in the vestibule of the church by Geo. H. Ellis, the American Unitarian Association, the National and Western Sunday-school Societies, the Unity Publishing Committee, the publishers of the UNITARIAN, *Our Best Words*, etc.

The weather through most of the Conference was perfect, and Saratoga never looked more beautiful.

Secretary Reynolds told us in his report that $100,000 would be needed to carry on the pressing educational, missionary and church building work of the denomination this year.

It was amusing to see the Western Conference put down on the Saratoga programme as one of our "National Organizations".

Fifteen of the Directors of the new Western Unitarian Association were present at Saratoga.

Rev. James Freeman Clarke preached in his church in Boston, Sunday, September 19, on the issue which has been raised in the west, taking his stand very strongly for the Christian as against the Ethical basis. His sermon was printed in full in the *Advertiser* of Monday morning and the *Record* of Monday evening. A thousand copies were brought to Saratoga for free distribution.

Dr. G. Vance Smith went out on an excursion from Saratoga on Wednesday to Mount McGregor, and pronounced the prospect from the top the finest landscape view he had seen in this country.

A letter of greeting and fellowship was read, at the Conference, from the Unitarians of Hungary.

Robert Collyer, of New York, and Charles G. Ames, of Philadelphia, who have been spending the summer in Europe, did not return in time to join their brethren at Saratoga, and were much missed.

Rev. L. R. Daniels, of Midland, Mich., exhibited to friends at the Conference photographs of the attractive and marvellously inexpensive little church which his society has been building the past summer. It is the same that we called attention to in the September UNITARIAN. Rev. Albert Walkley was also present with pictures of the beautiful church and parsonage combined, which his recently organized society in Manistee, Mich., are erecting.

One of the very best practical results of the Conference was the formation of the "Unitarian Church Temperance Society", largely as the result of the faith and zeal of Rev. C. R. Eliot, of Dorchester, Mass. Any one desiring information regarding the society can obtain it by addressing Rev. J. L. Marsh, secretary, Winchester, Mass. Samples of the cards of membership, adult and juvenile, already in use by some of our societies, can be obtained from the same source; also copies of the address of Mr. Eliot on "Temperance Work in Unitarian Churches."

WOMEN'S WORK.

The books marked with a *star* are those which are *prescribed* for *study* in the first and second year's work of the *classes*. Of these we give the prices for the convenience of students who may desire to purchase. Orders may be sent to the American Unitarian Association, 25 Beacon street, Boston, Mass.

We gave last month an account of the "Society for the Study of Unitarian Christianity" which Miss Clarke has organized and is carrying on. Below we print a list of the books in the library of the society. They will be lent by mail to any who desire to read them, on payment of postage. Students who take the regular course will be supplied first in order. It is hoped shortly to add more books to the library. Any one who wishes to become a student may write during the month of October either to Mrs. Otto Dresel, Beverly, Mass., or to Miss L. Freeman Clarke, Jamaica Plain, Mass.

LIST OF BOOKS IN LIBRARY.

Stopford A. Brooke:
- Christ in Modern Life.
- Faith and Freedom.

Channing:
- Life of Channing, 3 vols.
- *Life of Channing, 1 vol.; $1.00.
- Works of Channing, 6 vols.
- *Works of Channing, 1 vol.; $1.00.
- The Perfect Life (Sermons).

James Freeman Clarke:
- *Christian Doctrine of Prayer; $0.75.
- Christian Doctrine of Forgiveness of Sin.
- *Steps of Belief; $1.00.
- Orthodoxy, its Truths and Errors.
- Essentials and Non-Essentials in Religion.
- Ten Great Religions.
- Common Sense in Religion.
- The Ideas of the Apostle Paul.
- The Hour Which Cometh (Sermons).
- Go Up Higher (Sermons).
- Every Day Religion (Sermons).

Frances Power Cobbe:
- *Religious Duty; $1.00.
- Hopes of the Human Race.
- A Faithless World.

W. H. Furness:
- Jesus and His Biographers.
- The Power of Spirit.
- History of Jesus.
- Thoughts on Jesus of Nazareth.

James Martineau:
- *Endeavors after the Christian Life; $1.00.
- Hours of Thought on Sacred Things.
- Same. Second series.
- (A number of small pamphlets, tracts and essays.)

John Hamilton Thom:
- *Christ the Revealer; $0.75.
- Laws of Life after the Mind of Christ.
- Same. Second series.
- The Epistles to the Corinthians.

E. H. Sears:
- Regeneration.
- The Fourth Gospel.
- Sermons and Songs.

Hugh Stannus:
- *History of the Origin of the Doctrine of the Trinity; $0.75.

F. Huidekoper:
- Judaism in Rome.

Andrews Norton:
- Statement of Reasons.

AN APPEAL TO THE LIBERAL WOMEN OF THE WEST.

The special purpose of our Women's Western Unitarian Conference is to stimulate more general efforts to understand the principles and illustrate the

spirit of Unitarianism. We urge all to consider the *animus* of our faith, which recognizes that

"All the good the world hath had
Remains to make our own time glad",

and that truth wherever found is from God. Our denomination is distinguished for its readiness to appreciate this rich inheritance of the ages and to acknowledge its divine source. Let us, therefore, take some practical measures to strengthen our intellects and ennoble our souls, that we may perceive and enjoy the noblest truths of the present and aspire to something still better in the future.

The women of our country are spend- a great deal of time upon literature, philosophy and political history. Let them now organize just such classes for the definite study of religious history and doctrine, and ethical history and doctrine, and practical illustrations of each in individual lives and in institutions. The nobler the themes upon which the mind dwells, the nobler can that mind become; and one year of such study would make a marked change in the tone of thought in any community. The study-class committee of the Conference, consisting of the president, secretary and Mrs. E. R. Sunderland, strongly recommend this course to the women of our churches. They would advise that meetings be held weekly, if practicable, and would urge that all who attend should thoroughly investi gate the subjects selected that they may be prepared to impart information as well as to receive it. Plan your study definitely, we would say, but let your organization be very simple, that your chief force may be directed to obtaining new ideas and nobler feelings. Let us not degrade our faculties by considering only the transient and perishable, but elevate them by considering eternal truth.

We would especially urge those women who are deprived of congenial church relations to engage in this study. Read the address by Mrs. Sunderland on "Religious Study Classes" and it will stimulate your interest, also consult "Programmes for Religious Study", both of which pamphlets were published by our Conference, and will be forwarded on application. Our secretary will be glad to correspond with you, furnish you books from our Loan Library, and by informing you of what others are doing prevent any feeling of isolation in your efforts. Let this be a part of your definite winter's work, and make your plans immediately. If you have much leisure it will be a pleasant diversion from purely literary work, and if you are burdened with cares it will indeed be refreshment to your soul. We shall be pleased to have you identify yourselves with us by joining our Conference and helping in the Post Office Mission Work, but we urge you, for your own sakes, to engage in this religious study. Some of the members of our Conference have been carrying on this study for the last four years, and are so impressed with its beneficial influence that they wish the practice to become general among our women. That this result may be attained is the sincere wish of

MRS. E. A. WEST,
President of Women's Western Unitarian Conference.

BOARD MEETING OF THE WOMEN'S WESTERN CONFERENCE.

Six directors were present at the quarterly meeting held in Chicago on Sept. 8th. Several of the absent ones attested their interest in the work of the Conference by encouraging letters. Mrs. G. E. Gordon, of Milwaukee, for two years a faithful attendant of the meetings of the board, diligently serving in the capacity of recording secretary, sent in her resignation on the ground that the director from Wisconsin should be some lady actively identified with some parish in our Conference. Mrs. Minnie S. Savage, of Cooksville, was accordingly chosen in her place as director for one year.

It is the purpose of the Women's Conference vigorously to push its Post Office Mission by continuing the free distribution of tracts and papers and the lending of books from its library. Gifts of money and of reading matter in furtherance of this work will be gladly received by the treasurer, Mrs. Hilton, or may be sent directly to the secretary. An arrangement has been made with George H. Ellis, the publisher, by which the sermons of Rev. M. J. Savage, which the P. O. M. agents have found very valuable, will be furnished to western subscribers at greatly reduced rates, namely, for 75 cents a year,

one copy, weekly, or 60 cents per copy where a large enough number is taken to come to $3.

In order to stimulate thought on religious subjects, Mrs. West, the president of the Conference, has issued, in behalf of the Study Class Committee, an appeal, and sent the same to all our western churches and to many isolated liberals, urging the formation of classes for religious study.

M. H. G., Sec. W. W. U. C.

SOME SUGGESTIVE "RESOLUTIONS."

The Iowa Unitarian Association, at its last spring meeting in Iowa City, adopted the following resolutions, some of which contain suggestions which are well worth consideration outside of the limits of the state where they originated.

PREACHING TOURS IN THE WEST.

Resolved, That in our opinion our representative men and women of the East, both clerical and lay, can do our cause very valuable service by occasional visits to the Western states, and by giving lectures and sermons under the auspices of our churches at such points as may be thought best, and that we urge upon our large and wealthy parishes which are served by our most able and widely known ministers, the importance of releasing them from home duties that they may come west and help us.

THE POST OFFICE MISSION.

Resolved, That we recognize in the Post Office Mission a very valuable aid in our cause, that we hereby express our high appreciation of the work and self-sacrifice of those who are engaged in this mission, and that we commend them and their work to our churches and to individual Unitarians everywhere.

MORE SUNDAY SCHOOLS.

Resolved, That in our opinion it is possible for small companies of Unitarians in any of our towns to organize and conduct Sunday-schools, and that we urge upon them to organize such schools under the direction of our minister-at-large, and to put themselves in correspondence with this association, and with the Western Unitarian Sunday-school Society, and with the Unitarian Sunday-school Society of Boston, in order to become acquainted with the necessary tools and methods, and further that these few isolated Unitarians with those who sympathize with them, be recommended to associate for the purpose of moral and religious culture and for humanitarian work.

RECRUITS FOR OUR MINISTRY.

Resolved, That we urge upon our ministers and upon all members of our congregations and upon all individual Unitarians "scattered abroad," the importance of careful observation of the youth with whom they become acquainted, and of endeavoring to lead those who have the religious, moral and mental fitness for the work, into a course of training for the Unitarian ministry.

Resolved, That the standing committee on Fellowship, of the Association, be requested to issue a "Call the Ministry" for circulation among young men and women, calling their attention to the importance and magnitude of the work to be done in organizing Christian thought into the life of the American people, and to the rewards that, in boundless measure, await all earnest workers in this cause.

CHURCH CLASSES FOR THE STUDY OF OUR DOCTRINES.

Resolved, That this Association recommend that the various congregations belonging to it consider the advisability of establishing classes for giving instruction in the principles of Unitarianism to such persons as desire formal admittance into the church.

REPORTS FROM THE CHURCHES.

Resolved, That all the churches represented in this association be strongly urged always to send to its regular annual meeting a brief, written report of work and progress during the year.

OUR UNIVERSALIST BRETHREN.

Resolved, That we welcome to this Conference our brothers and sisters of Universalist churches, and gladly give them a fraternal greeting, and that we are ready to coöperate with them in any missionary work in the behalf of the truths which we both hold in common and on which we unite in religious fellowship.

A MANUAL NEEDED.

Resolved, That a committee be appointed by this Conference to correspond with the American Unitarian Association and with other friends east and west, in regard to the preparation and publication of a brief manual of responsive services, prayers, hymns and music for use in the organization of new societies and by lay-leaders in conducting services in societies which have no minister.

A SOCIETY OF LAY LEADERS.

WHEREAS, There is a great demand for persons who can conduct responsive services and read sermons, and whereas there are many lay members of our congregations and associations who are entirely competent to fulfill these duties, therefore be it

Resolved, That this Association recommend the formation of a Society of Lay Leaders.

ENGLISH NOTES.

REACHING THE MASSES WITH OUR GOSPEL.

As the autumn approaches and our churches resume their regular work, in many places the question will be asked by minister and people, What can we do the coming winter to carry our gospel more effectively to the people about us?

This question was discussed by our English brethren at their annual meeting in June last, and some suggestive facts brought to light. Two very different plans, each of which had proved successful, were reported by Rev. H. Woods Perris, of Hull, and Rev. J. P. Bland, of Sheffield. We give each in brief, taken from the London *Inquirer*. Said Mr. Perris:

Last October, at the close of an evening service, I laid my scheme for profitable Sunday afternoons before about fifty of our active and sympathetic members. The proposal to omit prayer and preaching, and to make readings and music the only media of impression, did not escape criticism; and the risks of failure, the improbability that strength would endure and helpers would be forthcoming in sufficient variety, the all but certain financial loss which would be entailed, found eloquent expression. However, there were wise and helpful souls who quietly tendered their services in any capacity, however humble; and so we began, without committee, guarantee fund, or anything but resolute hearts and willing hands. From beginning to end no serious hitch occurred. For twenty-two Sundays the Mechanics' Theater, privately negotiated before any other step was taken, was filled to overflowing with an eager but orderly assembly. The doors were always well kept, the programmes well distributed, the comfort of the people well cared for. To one who has often sighed in vain over the prevailing indifference to such matters it was truly edifying to see the punctual attention to strangers, as though they really might be angels in disguise. This and kindred phenomena evincing a marked development of philanthropic interest—the result of seeing, with fresh eyes, the scattered multitude as sheep having no shepherd—amply justified the effort, apart from the realization of any wider aim.

Coming to the *modus operandi*, I may specify, first of all, the opening and closing selections, which were sung by the people themselves. They were gathered from a wide survey of religious verse, conventional hymns being avoided as much as possible. A piano, well played, was the only accompaniment; and a few singing-men and singing-women supported me and the other—well, *performers*, let us say, between the wings and behind the footlights.

The musical items were usually five or six in number, and they were "sacred" in the truer and more elastic sense of the term: songs, concerted pieces, solos from the cantatas and oratorios, chiefly strains of tenderness and aspiration, the apotheosis of love, of sacrifice, of burden-bearing. Talented friends from all quarters came forward. It was not always easy to have the programme in order for printing on Friday; but the work gave me far more joy than trouble. We never advertised; the people never knew quite what was in store for them till they came. Of course I was the responsible entertainer; in the last resort I had to accept this offer and decline that. My censorship was not burdensome though; for I succeeded in impressing my idea on the public mind from the start.

That idea was—that a great sphere of moral and religious culture lay within easy reach of those who could not make up their minds to throw in their lot with any presently organized system of spiritual instruction, or whose experience of such systems left much to be desired. It is obvious that such an idea can only be set forth on neutral ground and by unconventional modes. I had some qualifications for such an enterprise; kind and able fellow-workers did all the rest—did it well and nobly.

In the discussion following the reading of these suggestive papers there was, of course, some difference of opinion as to the best methods, but there was a general agreement that it was the duty of our people to search out the best methods, and then use them.

The Rev. J. P. Bland (Sheffield) said that having for fifteen years been in the habit of trying to get at the masses of the people who did not regularly attend their chapels, he was much interested in the subject under consideration. It seemed to him to be one of the most remarkable things that with the simplest religious faith in the whole world—a religious faith which commended itself more easily and readily to the common sense of men both educated and illiterate, Unitarians did not, as it were, sweep the whole country. He felt that if he talked to a man for five minutes he must make a Unitarian of him; the case was so irresistible that there was no other side; he felt that with all his heart. That being the case, one would naturally expect that their chapels would be full; but it was not so. He believed there were not three Unitarian chapels in England where they could not get seats. How did that happen? Were the masses ready for them? He was convinced they were. Wherever a man went he must believe the masses were ready for him, and then they would come. If ministers told him they were not ready he must shut both his ears and say, "I will try". For fourteen years he had made a special effort to reach the masses of the people on a Sunday evening, and had never found any difficulty in filling his chapel. He had never been outside his chapel, and had never adopted any sensational means of any sort, and, save in Sheffield, he had never advertised; 1,000 or 1,200 bills were distributed and a collection from the people was made to pay for the advertising expenses. It cost the chapel nothing at all. There were three things it was always perfectly safe to offer the people. It was safe to offer them pure and simple Christian morality, and they needed it—(hear, hear). The masses of the people needed sound, pure, simple instruction—not the children only, but the grown-up people even sometimes more than the

children. It was safe to present to them the Christian graces, the fruit of the spirit—love, joy, peace, temperance—and they liked those things. It was also safe, and of the highest wisdom, to offer them Christian faith, not dogmatical principles, but simple faith in God as their Father, in hours of trial, hours of temptation, hours of suffering, and also to offer them the simple hope of immortal life. Wherever there was a man who had faith in himself, and in the simple universal Christian truth, he believed it was possible for him to get at the people, and to do them good.

GOD'S FORGIVENESS OF SINS.

A correspondent writing of a statement of Unitarian belief published in one of our previous issues, says:

"One thing you certainly left out; it is belief in the forgiveness of sins. We must have the assurance that our sins are forgiven, in order to have courage, hope, strength to begin a new life. Unitarianism does not dwell enough on the fact that we are sinners. It should be our greatest joy that repentance is accepted by our Heavenly Father, and that we are forgiven, and hence can feel, with hope renewed, that at last we may become worthy of the divine love.

In response to this we have only to say that there is nothing we more deeply believe in than the terrible reality of sin, and the unspeakably precious reality of God's forgiveness of sin. And we believe that no Unitarianism, and no religion of any other name, can ever prove a religion of much morally regenerating power in human life that fails to make much of both sin and forgiveness.

But what is forgiveness of sin on the part of God? There is much confusion of thought on this subject. We know of no answer better than this from James Martineau:

"The Divine forgiveness is not a rescinding of the appointed sufferings of guilt. It is not a treatment of moral wrong as though it were moral right, or only neutral. It cannot alter the sinful past, or relieve it, by a single shade, of God's disapproval: He can never be brought to see it other than it is. But the act which is evil in itself is also an offense against Him who identifies his will with all that is good. And of this *personal alienation* forgiveness is the removal. Is it strange that it should be removed by *personal love*, and *not removed without it?* How should sympathy and communion be restored, while the offender's face is averted in distrust? How should they fail to be restored, when the inner discordance has now ceased, when the stain on the past looks alike to both, and the same loves and aversions render the human and the Divine mind again congenial? What is it that ever separates us from God? It is simply the unlikeness of our minds to his;—their low tastes and disproportioned desires;—their pride in what is nought to him, their indifference to what is all in all;—their devotion to the perishable *self* amid the flow of his everlasting love;—their slight of the truth he has so magnificently shown, and the holiness he has yet more awfully secreted in the very heart of things. We throw around us the self-evolved clouds of a nature neglected or debased, and then complain that his beams are hid: we plunge into ever deeper shades, and marvel that the sun is under permanent eclipse. But the light of his countenance is steady and eternal; and it is ready to shine in again upon us, whenever affections go forth from us intense enough to perforate the mist. Nay, He himself, with the breath that bloweth where it listeth, often sweeps mercifully by, and makes inlets for gleaming lights and tender colors not our own. To remove the estrangement, it only needs that, on such invitation, we set our face the other way, and look to him with free response and trust; that we reflect him instead of darkening ourselves; that we let him show us our delusions as they really are; and, stripping away reserve and self-enclosure, pass into affectionate communion with him. The return of sympathy is the removal of ungenial separation; and he that is not separated is forgiven."

LITERARY NOTES.

Jefferson Davis is soon to give the world another book.

The last number of *Every Other Sunday* contains a fine picture of the new Unitarian building in Boston.

A second edition of Mr. Lang's delightful "Letters to Dead Authors", about to be published, will contain letters to Hawthorne and Longfellow.

Rev. C. W. Wendte's pamphlet, entitled "What Do Unitarians Believe?" will soon be published as a tract by the American Unitarian Association.

The life of Queen Victoria, upon which Mr. Barnett Smith has been engaged for some years, is expected to appear in London during the present month.

A volume of hitherto unprinted sermons by Charles Kingsley will be published this month by Thomas Whittaker, with the title, "True Words for Brave Men".

A new edition of Dr. Hooker's "Child's Book of Nature", which for nearly thirty years has been a favorite text-book for elementary instruction in natural history, botany, and other scientific branches, is an-

nounced by Harper & Brothers. The work has undergone a thorough revision at the hands of various scientific writers, and is thus brought into accord with the latest researches.

Mrs. Helen Hunt Jackson's "Ramona" has been translated into German by Elizabeth H. Denio, professor of German at Wellesley College, and printed at Leipsic.

A new volume by Mr. Lowell will appear this fall, containing his admirable papers on Gray, Fielding, Coleridge, Dean Stanley, Garfield, Don Quixote, and Democracy.

Henry M. Stanley, the African explorer, has engaged to deliver fifty lectures in this country this season, the first in Chickering Hall, New York, on November 24th.

Rev. J. V. Blake, of Chicago, has a volume of essays and another of poems going through the press, to be ready for the public this month,—Charles H. Kerr & Co., publishers.

Dr. Alfred R. Wallace, the distinguished English naturalist, will arrive in this country in October. After lecturing before the Lowell Institute, of Boston, he will make a tour through the country.

Mr. Justin McCarthy will visit the United States this month, and remain during the fall and winter, engaged in lecturing and literary work. His lectures will be generally of a non-political character.

The *Woman's Standard* says that Mrs. Julia Ward Howe will come west in October to lecture, and may be secured for some further engagements than she has yet made by addressing her in Newport, R. I.

Rev. E. H. Plumbtre has made a translation of Dante—both the minor poems and the Commedia—which is nearly ready for the press, and is spoken of very highly by Mr. J. A. Symonds and other competent scholars.

"Half Hours with a Naturalist", "Rambles Near the Shore", by Rev. J. G. Wood, with over one hundred illustrations, will be ready next week, from Thomas Whittaker. It will form a companion volume to "Half Hours in Field and Forest", by the same author, issued last year.

"Unity Clubs" is the title of an interesting little pamphlet written by Mrs. E. E. Marean and just published by Charles H. Kerr & Co., Chicago. Price, 10 cents. It is full of good suggestions about forming and carrying on literary and social clubs, or mutual improvement societies.

The last "Unity Mission" (No. 28) published at the *Unity* office, Chicago, is a collection of forty-seven religious songs with revival tunes—the tunes mainly from the Moody and Sankey collections, and the words, partly new and partly old, all breathing the warmest and most earnest spirit of the Liberal faith. We have long needed such a little popular song book as this—of the revival kind. The tunes are those which have proved themselves to have real popular power, and the songs, generally with choruses, are such for the most part as well adapt them to our use. Price, 5 cents per copy.

Rev. Dr. Thomas, of Chicago, will lecture the coming winter in Lyceum Courses, on "Social Forces", "Doubt", and "Uses and Abuses". Prof. Swing's subjects will be, "The Position of the Novel in Literature", "The Surroundings of Michael Angelo", "From the Useful to the Beautiful", and "Private Affairs of the Romans".

During the coming year Houghton, Mifflin & Co. will add to their *American Men of Letters Series* "Benjamin Franklin", by John Bach McMaster. To their series of *American Statesmen* they will add "Clay", by Carl Schurz; "Washington", by Henry Cabot Lodge—each work being in two volumes; "Van Buren", by William Dorsheimer; and "Patrick Henry" by Moses Coit Tyler.

Geo. H. Ellis, of Boston, has just published four new books which will be of interest to Unitarians, viz.: "Vexed Questions in Theology", a volume of sermons by James Freeman Clarke, price, $1; "The Problem of the Fourth Gospel", a small work by the same author, price, 25 cents; "The Unity of God and Man", sermons by Stopford A. Brooke, price, $1, and "Social Problems", sermons by M. J. Savage, price, $1.

A twelve page pamphlet, entitled "The Ethical Basis Movement: Its Motive and Argument", has been published by Revs. Charles A. Allen, of New Orleans; S. C. Beane, of Salem, Mass., and H. W. Foote, of Boston. It is one of the clearest and most effective discussions we have had of the issue now before our churches. As an answer to Mr. Gannett it is particularly effective. Send for the pamphlet, inclosing postage stamp, to either of the persons named.

"Ethics or Religion" is the title of a pamphlet that comes to us from Wm. W. Badger, of New York, claiming to be both "radical" and "conservative" on the issue now before the Unitarian body of this country—urging that no one should be interfered with on account of his beliefs, however extreme or erratic they may be, but that the National Conference at its every meeting should by vote express the sense of the majority as its governing law, just as in civil affairs.

Charles H. Kerr & Co., Chicago, propose to issue in October, provided enough advance orders are received, "Hearts Own", verses by Edwin R. Champlin, a volume of 75 pages, comprising some fifty pieces, varying in length from two to forty lines, nearly all of which will then appear for the first time.

The subjects will be Love, Duty and Friendship; the form of verse, the sonnet, the couplet and the quatrain. The book will be a 16mo., with wide margins, well printed and tastefully bound in cloth, and the price will be seventy-five cents, delivered. It is desired that as many as possible of those wishing copies give notice at once.

The September number of the *New Princeton Review* contains articles, for the most part interesting and able, on "Genius", by E. C. Stedman; "The Agnostic Dilemma", by A. J. Ormond; "Country Churches in New England", by W. C. Prime; "The Origin of a Great Delusion" [Mormonism], by Geo. R. Gibson; "Indian Treaties and National Honor", by Sarah Newlin; "The Freedmen During the War", by Gen. O. O. Howard; "In and Around a Dispatch Box", by Frances C. Baylor; "The Blue Veil", a story from the German, and Criticisms, Notes and Reviews.

We are often asked about good reading for the home. We reply without hesitation that, for a periodical adapted for old and young (not for the very youngest), and designed to interest, to instruct, and especially to inspire to noble aims in life, we know of nothing superior to Edward Everett Hale's *Lend a Hand.* Moreover, if any of our young people are planning the formation of literary, social or helpful clubs, they can find more assistance here than probably anywhere else. Subscription price, $2.00 a year. Address *Lend a Hand*, 3 Hamilton place, Boston, Mass.

The Unitarian Sunday-school Society (25 Beacon street, Boston,) has just issued a second series of "New Testament Parables, Illustrated by Pictures and Stories", by Mrs. E. C. Wilson; with a new package of picture cards. We are disposed to think that the society has never issued a lesson book which has met with more favor in our schools than Mrs. Wilson's first volume. The present volume seems to us as good as the other, and we do not see why it should not meet with equal favor. The society has also just published an interesting manual entitled "Early Hebrew Stories", by Rev. C. F. Dole. It consists of twelve lessons on Bible characters, from the Patriarchs to the Kings, with questions.

"Lives of Girls Who Became Famous", by Sarah K. Bolton. New York: Thomas Y. Crowell & Co. Mrs. Bolton supplements with this volume her admirable book published last year, entitled, "Poor Boys Who Became Famous". It comprises nineteen biographical sketches, including Harriet Beecher Stowe, Helen Hunt Jackson, Lucretia Mott, Mary A. Livermore, Maria Mitchell, Rosa Bonheur, George Eliot, Lady Brassey, Baroness Burdette-Coutts and other notable women who have risen from humble circumstances to world-wide fame and influence. Says the *Christian at Work*, "We consider this beautiful volume both an inspiration and an educator, and we heartily wish there were more books like it coming from the press. It ought to be in every home where young women are found."

The Nation in a recent extended and appreciative review of Dr. Hedge's last work, "Hours with German Classics" calls attention to the fact that his "Prose Writers of Germany", the book which was the first real introduction of the rich literature of Germany to the American reading public, appeared almost forty years ago—in the year 1848. "In our fast-living era", says *The Nation*, "that date seems a long time ago, and yet to this Nestor of American German scholars it must be but as the day before yesterday compared with the time when he had his first introduction to the Teutonic mind. He went to study in Germany as far back as 1818, a time when Carlyle's inspiriting voyages of discovery were still in the future. Probably no one else now living is so well able as is Dr. Hedge to relate the entire early history of German studies in this country, and to describe the effect of these studies upon American, more especially upon New England, life and literature."

We welcome "The Carol", a collection of religious songs and services for the Sunday-school and the home, compiled by Rev. C. W. Wendte, as the most comprehensive book of the kind that has yet been published, and as a valuable addition to our literature. It comes as a successor to the "Sunny Side", which through the last decade has shed so much joy and gladness on our Sunday-schools, and we are glad to find so many of its best tunes retained in this new collection. Many of our common church tunes with which the young should become familiar, are interspersed with fine selections from classical authors, or with new compositions. Many new hymns by favorite authors appear for the first time, and the little book is packed with gems of poetry and song, carefully selected by the compiler from a wealth of resources that must have been very embarrassing. Some very old things, as also some pieces suitable only for choirs and trained singers, might, however, well have been omitted to allow the use of larger type in printing the words of the hymns. The eighteen services for general and special occasions are very appropriate, and evince the use of good taste and great care in their preparation. Indeed, the book is admirably adapted to the end for which it was designed, and we anticipate a rich fulfillment of the wish expressed that it may go forth into the Sunday-school world, and bring the blessing and cheer of religious song into many a heart and home. J. S.

BOOKS RECEIVED.

TO PUBLISHERS.—*All books sent to the* UNITARIAN *will be promptly acknowleged under the head of "Books Received," with statement of publisher's price, if known.*

Hymns of Faith and Hope. Selected and arranged by Oscar C. McCulloch. Boston: Geo. H. Ellis. Price

Selections and Poems for Funeral Services. Compiled by Rev. C. J. Staples and Rev. C. R. Eliot. Can be obtained from the American Unitarian Association, 25 Beacon street, Boston. Price----------

Deephaven. The Riverside Pocket series. By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin & Co. Paper. Price----------$0.50

A White Heron and Other Stories. By Sarah Orne Jewett. Boston: Houghton, Mifflin & Co. Price, $1.25

Lessons from the World of Matter and the World of Man. By Theodore Parker. Selected from notes of unpublished sermons. By Rufus Leighton. Chicago: Charles H. Kerr & Co., 175 Dearborn street. 12mo. Cloth, pp. 430. Price----------$1.25

The History of Herod. By John Vickers. London: Williams & Norgate, 14 Henrietta street, Covent Garden. Price----------

The Carol. A collection of religious songs for the Sunday-school and the home. By Charles W. Wendte. With poetical contributions by Mrs. Julia Ward Howe, Miss Louisa M. Alcott, Susan Coolidge, Hezekiah Butterworth, Samuel Longfellow, and others. Cincinnati: The John Church Company. Price, by mail, post-paid, 35 cts.; $3.60 a dozen. Specimen pages free.

New Aspects of Life and Religion. By Henry Pratt, M. D. Pp. 396. Williams & Norgate, London. Price----------

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NEWS FROM THE FIELD.

Twenty new students enter the Meadville Theological School this fall—an unusually large number.

Rev. John Tunis, of Quincy, Ill., preached the sermon at the meeting of the Cambridge Brotherhood (Alumni of the Harvard Divinity school) at Weston, Mass., September 15th. He preached at the Church of our Saviour, Brooklyn, N. Y., September 19th.

Aberdeen, Scotland.—Open air meetings. After the summer holiday break, the Rev. A. Webster resumed his addresses on the Broad Hill, on Sunday, 1st August. Over 600 persons listened attentively to the answer to the question "What did Jesus declare his mission to be?" Last Sunday evening about 800 were present, the subject of address was "The 'Evil One' of the Parables of Jesus". Several bodies have attempted open air meetings on Sunday evenings, but none of them have succeeded in drawing a meeting like the Unitarian meeting.

Bath, N. H.—A promising Unitarian society has just been organized here, to be called the Independent Christian Society of Bath.

Brooklyn, Conn.—The old historic Unitarian church here, which at one time had Samuel J. May for its pastor, has been of late years suffering a serious decline. But within the year past, under the ministry of Rev. A. J. Culp, who came there a year ago from the Cambridge Divinity School, all has changed. The house of worship has been repaired and refitted, a new organ has been bought, the congregations have become large, and new life is everywhere manifest in the church.

Buffalo, N. Y.—The Unitarian Society is making an $8,000 addition to the social and industrial rooms of its church.

Camden, N. J.—The new society prospers. Rev. Mr. Haskell will preach here Sunday mornings and in Vineland evenings.

Chicago.—All four of our Unitarian ministers are at their posts again, Mr. Utter having returned from Europe and Mr. Milsted from his trip to the Pacific coast, in excellent health and spirits.——Unity Church has been undergoing extensive repairs and improvements. The towers and spire have been completed, the latter now extending to the height of 172 feet above the pavement. Flagstone walks have been laid about the church. The interior has been decorated all through, and a new system of lighting has been introduced. The money for the completion of the spire and towers was the bequest of Mr. Eli Bates. The church is out of debt and prospering. ——The new church edifice of the All Souls society is now finished and occupied. It will be dedicated early in October.——Rev. Mr. Hugenholtz, pastor of the Liberal Holland church, of Grand Rapids, Mich., preached in his native language to a congregation of Hollanders in the third Unitarian church on a recent Sunday evening.

Chelsea, Mass.—The Unitarian Society, under the vigorous leadership of its pastor, Rev. E. D. Towle, has remodeled and refitted its church, at an expense of $15,000. The beautiful new building into which the old has been transformed was dedicated on September 15. The prospects of the society are most encouraging.

Dayton, Ind.—Dr. Albert Wilgus, of this place, has entered the Divinity School at Meadville, where he intends to prepare himself for missionary work in Indiana. The State missionary spent a week at his home in Dayton last winter. The Doctor will make a valuable addition to our band of workers in the West.

Des Moines, Iowa.—Arrangements have been made for Rev. Ida C. Hultin to preach on alternate Sundays for the coming year. Miss Hultin will continue to preach in Algona, Iowa, one half the time.

Dorchester, Mass.—The First church building has been undergoing extensive repairs and improvements—frescoing of auditorium and vestry, painting of woodwork, new carpets, throwing of social rooms together, and so forth, for which different givers and workers should have credit, but especially Deacon Henry Humphreys.

Dublin, N. H.—Rev. Granville Pierce, of Holyoke, Mass., has accepted a call to the Unitarian church.

Gardner, Mass.—Rev. W. C. Litchfield has commenced his work with the new Unitarian society in this place. A church building is a matter of necessity, and will receive the immediate attention of the pastor, whose

experience in connection with the erection of the church at Berlin, Mass., will be of service here.

Grand Rapids, Mich.—Rev. Mr. Hugenholtz, pastor of the Holland Liberal church here, has a son who purposes entering the ministry. He goes to Meadville for his theological equipment, having taken a literary course in Leyden University, in Holland.

India.—A letter to the junior editor of the UNITARIAN from Rev. C. H. A. Dall, of India, received after the writer's death, says: "I most heartily thank you for your pamphlet 'The Issue in the West', which came to me by the last mail. Would that I could purchase a dozen copies of it for immediate distribution. Do post me 2 or 3 at once, if you have them to spare. The copy you sent me has gone on its preaching tour, a sure messenger of good. I accompany it with an urgent request that, when read, it should be posted back from Assam to Calcutta, for a fresh start west and south."

Jamestown, N. Y.—The Independent Congregation Society (Dr. Townsend, pastor) have bought, built over and fitted up in a very comfortable and attractive manner the old Methodist church, and have now a commodious and excellent religious home, all paid for.

Keokuk, Iowa.—Determined efforts are in progress to raise the money to extinguish an unfortunate debt against the Unitarian society here. Rev. O. Clute has been attending to the matter, aided by an efficient local committee. It is expected that the whole amount will soon be raised.

La Porte, Ind.—This city is to have a Free Kindergarten, a work inaugurated and largely supported by persons connected with the Unitarian Church.

Louisville, Ky.—The church has paid its $14,000 debt.

Minneapolis, Minn.—Mr. Simmons' society will begin worshiping in the basement of their new church, October 1.——The members of Kristofer Janson's (Scandinavian) society will try to raise the money still wanting to finish their church edifice, by a fair, to be held the second week of October. If any of our societies in other places have articles remaining over unsold from fairs of their own, and care to send the same to Mr. Janson, they will be very gratefully received. Address 2419 Nicollet avenue, Minneapolis, Minn.

Moline, Ill.—The vigorous movement begun here by the Rev. Arthur M. Judy, of Davenport, Ia., goes on successfully. One of the able gentlemen of the society has been preaching lately on Sunday evenings to excellent congregations. A good subscription has been made to secure the services of Mr. Judy for one sermon a Sunday during the coming year.

Philadelphia, Pa.—The congregation of the First church have secured an excellent portrait of Dr. Furness, painted by Miss Beaux, of Philadelphia, which is to be placed in the new church home.

Plymouth, Mass.—The vestry lately constructed under the Unitarian church was dedicated on August 19th and was named Kendall Hall, in memory of the late Dr. Kendall, who, for more than half a century, was pastor of the society. Addresses were made by Rev. Dr. Briggs, Rev. F. N. Knapp and others.

River Junction, Ia.—Rev. Arthur Beavis, of Iowa City, held a meeting in a grove on Sunday, Sept. 5. A showery morning kept many away, but in the afternoon a goodly company gathered beneath the whispering oaks.

Topeka, Kan.—Mr. Powell is back from England and at his work again. The new church is entirely done and ready for dedication.

San Francisco, Cal.—The Pacific coast Liberal Christian Conference will hold its second annual session here November 7–10, at the First Unitarian Church, Rev. Eli Fay, of Los Angeles, preaching the opening sermon. There will be papers, addresses and discussions on important questions of religious thought. A general rally of the liberal Christian forces of the Coast is desired.

St. Paul, Minn.—Rev. Samuel M. Crothers, of Brattleboro, Vt., has accepted the call of Unity church, St. Paul, and goes thither to begin his ministry in a few weeks.

Wayland, Mass.—Herbert M. Mott, from the Cambridge Divinity School, was ordained and installed minister of the First church, September 17.

Whitman, Mass.—Prof. Whitcomb, late of Rochester, N. Y., has just entered upon the pastorate of the Unitarian church here.

JOTTINGS.

More "missions" are to be held next winter by the Episcopalians.

There are 33 Presbyterian Sunday-schools in this country with over 1,000 scholars each.

"I aim to tell the truth." "Yes", interrupted an acquaintance; "but you are a very bad shot."

The American Public Health Association will hold its annual meeting this year at Toronto, Canada, October 4 to 8.

Robert Browning has been elected Foreign Secretary to the British Royal Academy, in the place of the late Lord Houghton.

Thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.

"What did the Puritans come to this country for?" asked a Massachusetts teacher of his class. "To worship in their own way, and make other people do the same", was the reply.

The Protestant religious meetings in Paris were attended last year by 450,000 people, and Rev. Dr. Beard, pastor of the American Church in Paris, says the Protestant outlook for the future is a most encouraging one.

At the Triennial Episcopal Convention which meets this month in Chicago, the important question is to come up for decision as to whether or not the revised prayer book shall be adopted, making the service shorter and more elastic.

"All that is good, generous, wise", says Carlyle, "right—whatever I deliberately and forever love in others and myself—who or what could by any possibility have given it to me but One who first had it to give? This is not logic; this is axiom."

The Woman's Christian Temperance Union, of Montreal, have established a reading-room for working girls. It is handsomely fitted up with pictures and flowers, and the girls can spend there the noon hour, read and rest. Some of the ladies are always present to give the girls a warm and pleasant reception.

The last report of the International Committee of the Young Men's Christian Association makes the startling assertion that seventy-five per cent. of the young men of this country are never seen inside of any church; that only fifteen per cent. of them can be called regular church-goers, and that but five per cent. are communicants.

The *Lancet* says that appetite is a most misleading sensation, only remotely related to the actual demands of the organism. If we only ate more deliberately we should find half our accustomed quantity of food sufficient to satisfy the most eager cravings of hunger, and hence save ourselves from the evils of dyspepsia, or, on the other hand, a tendency to over-increase in weight.

Says the *Christian at Work:* "We believe the conservation of the Sabbath is to be found in making a safety valve of Saturday, and limiting mammon to five working days in the week." And again: "'Go to the ant, thou sluggard; consider her ways and be wise.' The injunction is scriptural. But Sir John Lubbock shows that even the ants have their holidays, which is more than some dollar-worshippers enjoy. The wisdom of the ant is as conspicuous in resting as in working, affording a marked contrast to the folly of some men."

Says Herbert Spencer: Whoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, * * * must remember that while he is a descendant of the past he is a parent of the future, and that his thoughts are as children born to him, which he may not carelessly let die. He, like every other man, may properly consider himself as one of the myriad agencies through which works the great first cause; and when that cause produces in him a certain belief he is thereby authorized to profess and act out that belief. * * * Not as adventitious, therefore, will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter; knowing that, let what may come of it, he is thus playing his right part in the world.

FAITH IN MEN.

"Better trust all and be deceived,
And weep that trust and that deceiving,
Than doubt one heart that if believed
Had blessed one's life with true believing.

"Oh! in this mocking world too fast
The doubting fiend o'ertakes our youth;
Better be cheated to the last
Than lose the blessed hope of truth."

Mrs. Kemble.

TWO NEW ANECDOTES OF LINCOLN.

An Englishman, calling at the White House, was descanting to Mr. Lincoln, who had never been abroad, about the differences between Englishmen and Americans. "Great difference in some respects", he said; "great difference. You Americans do things that an English gentleman would never think of doing. Now, for instance, an English gentleman would never think of blacking his own boots." "Ah, indeed"! said Mr. Lincoln, "whose would he black?" Again, in 1864, he was greatly bothered by the peace-at-any-price men from the north. There was especially one old fellow from Massachusetts, very bland and wholly bald, who was the thorn in the Presidential flesh. Mr. Lincoln managed to get rid of him and his Quaker appeals by one device or another till his ingenuity was severely taxed. One day, when the angel of mercy had been boring him about half an hour, to the delay of important business, the President suddenly rose, walked to a closet, and took a large bottle from it. "Did you ever try this for baldness?" he asked, exhibiting the bottle for his visitor's inspection. The visitor admitted that he never had. Mr. Lincoln summoned a servant, had the bottle wrapped up, and gave it to the astonished philanthropist with the injunction: "Now go rub some of that on your head. Persevere; keep it up. They say 'twill make the hair grow. Come back in about three months and report". The grieved disciple of Penn found himself out the door with the hair restorer under his arm before he had time to fairly reflect.

CALENDAR FOR OCTOBER.

A THOUGHT GEM FOR EVERY DAY.

(Selected from George Eliot's Poems by MRS. E. E. MAREAN.)

1. F. What times are little? To the sentinel
That hour is royal when he mounts on guard.

2. S. It never will rain roses; when we want
To have more roses we must plant more trees.

3. S. Love proves that in mankind
Union is deeper than division.

4. M. Even our failures are a prophecy.

5. T. Half man's truth must hidden lie,
If unlit by Sorrow's eye.

6. W. The greatest gift the hero leaves his race
Is to have been a hero.

7. Th. No good is certain but the steadfast mind,
The undivided will to seek the good.

8. F. The generations of our race shall win
New life that grows from out the heart of this.

9. S. Men rise the higher as their task is high.

10. S. Man's perfection is the crowning flower
Toward which the urgent sap in Life's great Tree is pressing.

11. M. Speech is but broken light upon the depth
Of the unspoken.

12. T. Our growing thought makes growing revelation.

13. W. Pleasure has cramped dwelling in our souls,
And when full being comes must call on pain.

14. Th. "Could if he would"? True greatness ever
Wills and all its strength is knit with constancy.

15. F. Willingness makes the yoke easy.

16. S. One who is not missed
Can go and pray for others who must work.

17. S. The deepest hunger of a faithful heart is faithfulness.

18. M. God, duty, love, submission, fellowship,
Must first be framed in man, as music is,
Before they live outside him as a law.

19. T. Life is not rounded in an epigram,
And saying aught, we leave a world unsaid.

20. W. Any superstition warm with love
Has more of human truth within its life
Than souls that look through color into naught.

21. Th. We must bury our dead joys,
And live above them with a living world.

22. F. New thoughts are urgent as the growth of wings;
The widening vision is imperious.

23. S. Life is justified by love.

24. S. Faith is strong only when we are strong,
Shrinks when we shrink.

25. M. There's perfect goodness somewhere; so I strive.

26. T. The worst of misery
Is when a nature, framed for noblest things,
Condemns itself in youth to petty joys.

27. W. Conscience is harder than our enemies,
Knows more, accuses with more nicety.

28. Th. Every change upon this earth is bought with sacrifice.

29. F. Strong souls . . . breathe more free
In mighty anguish than in trivial ease.

30. S. Still the earth breaks into flowers for us.

31. S. May I join the choir invisible,
Whose music is the gladness of the world.

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